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MISCELLANY.

THE DYING CONVERT.

Narrative of some particulars attending the Conversion of Miss A. M. who died lately, aged twenty-five years.

PART I.

Poor wand'ers of a stormy day,
From wave to wave we're driven;
And Fancy's flash, and Reason's ray,
Are lights too dim to mark the way
Which leads the soul to heav'n.

How diversified and wonderful are the ways by which God brings sinners to himself?

In the history of Miss A. M. we have a recent instance of conversion, which strikingly illustrates the freeness and sufficiency of divine grace.

My acquaintance with this young lady was rather remarkable in its commencement, and certainly interesting in its result.

One morning I received a message from a family of respectable neighbours, to whom I had lent the volume of the Christian Guardian for 1817, which contains, under the title of "Sunday School Annals," some pleasing accounts of different girls who had attended my school. My mind was instantly impressed with an idea, that I should hear something of my book. The frequency with which these friends had for some time previous visited us on the Sabbath evenings, induced me to put into their hands, the little records of hopeful appearances which had encouraged my humble labours; trusting that the perusal might strengthen their interest in the school, and more deeply convince them of the importance of genuine religion.

On calling as requested, my friends expressed the pleasure they had felt in reading the stories, apologized for keeping the volume so long, but said they had taken the liberty of sending it to a young lady who boarded with an acquaintance of theirs, and who had lately fallen into a bad state of health. She was naturally gay and volatile. Her reading was confined to novels, and she evinced a great dislike to religious books or conversation. It was supposed that something in the form of a story would more readily attract her attention; but so complete was her disregard for all serious subjects, that it required much entreaty and perse-

verance to procure permission to have the Sunday School Annals read to her. However, she did hear them all ; but made no observations at the time. After the lapse of several weeks, she had, on the preceding evening, opened her mind to the people with whom she lived, acknowledged the great distress under which she was labouring, and earnestly wished for mental relief. She said she felt her need of being instructed like a little child, spoke of the stories which had been read to her, and expressed the greatest desire to see the gentleman who had written them.

In making this recital, my friends felt awkward at having given away my book, and especially in divulging my name, without previous permission ; and not less so, in asking me to visit in a house where I was quite a stranger, and to converse with a young lady confined to bed. Still there was something of peculiar interest in the case ; and as I might be useful to her, they hoped I would not refuse.

I was struck with astonishment at the whole affair, and could only view it as a call in Providence too forcible to be resisted.

After a good deal of conversation about Miss M's. respectability, her distressed situation, and the hope of a change in her mind, I resolved to sacrifice my own feelings, and agreed to accompany some of my friends to her lodgings.

The good people in the house, a mother and her daughter, both sincerely alive to the spiritual interests of their afflicted boarder, received me joyfully, hoping that the Lord had sent me as a messenger of peace. But before Miss M. should be apprised of my having come, I wished to learn as many particulars as possible, both in regard to her circumstances and her character ; and shall here connect the principal facts which were communicated to me, either by them or afterwards by herself, in order to furnish the reader with an unbroken narrative.

Miss M. was born in the United States of America, where her father was an opulent merchant. While she was yet young, he died ; and she was shortly afterwards sent to England, where she received a most liberal education under the care of a godmother, with whom she resided. The family generally dwelt either in London or in the immediate neighbourhood, and entered freely into all the gaieties of fashionable life. Religion was laughed at as gloomy and methodistical : but even into this giddy house of mirth, death found its way. In the midst of worldly pleasures, the old lady was taken ill and died. After this event, Miss M. was called to Ireland to attend on a sickly aunt. Her feelings were soon lacerated afresh ; for the friend whom she had gone to nurse, fell a prey to the power of disease not many days after her arrival. Then, leaving that house of mourning, she next went to visit another aunt whose residence was in the south of Scotland. Here she was destined to witness new scenes of distress, and to undergo still more afflictive trials. An amiable and beau-

tiful cousin was pining under a deep-rooted consumption, whose only brother, a young man of much promise and great worldly prospects, at the same time lingered amidst threatenings of the same inveterate disorder. Such were the circumstances of the children, when the mother, in the vigour of life, grew ill, and was suddenly hurried into the eternal world. This painful and unexpected event deeply affected the daughter. Her complaints daily became more alarming; and ere long Miss M. had also to watch the dying moments of this interesting girl. Thus deprived, within the short space of a few months, of all her female relations, and exiled from the houses which were her home, she resolved to accompany her remaining sickly cousin to England; but the physicians, observing his rapid decay, as a last hope of recovery, ordered him a voyage to Madeira. In consequence of his departure, Miss M. came to E—— for the winter, where her only brother was prosecuting his education. In this city she was completely a stranger. A kind and over-ruling Providence, however, fixed her abode in the dwelling of a pious widow, from whom she received the most sympathizing and motherly treatment. In spite of an uncommon flow of animal spirits, the desolating scenes she had witnessed, and the forlorn state in which she felt herself placed, preyed so much both on her body and her mind, that very soon her health began to languish. Still she retained a great degree of vivacity and pleasantness in the presence of those with whom she lived; and from her natural quickness and many accomplishments, she commanded their respect and gained their affections.

The good old widow lamented Miss M.'s excessive fondness for worldly amusements, and her sad ignorance of the "one thing needful." She embraced every opportunity of prudently recommending the glorious Gospel of Jesus Christ, both in conversation and by books; but Miss M.'s gaiety of disposition led her to treat such serious subjects with a woful indifference. When religion was introduced in the parlour, she generally made some excuse for retiring to her own apartment, and thus showed the enmity of her heart to the things of God. But her indisposition increased, and many pulmonary symptoms appeared. She was first confined to the house, then to her room, and afterwards to her bed. In this situation, she became an object of great interest. The widow and her daughter were growingly anxious, if possible, to lead her attention to eternal things; but their pious efforts seemed ineffectual, until the night previous to my call, when she spontaneously mentioned to Miss —— that she knew the doctors were deceiving her in treating her disease so lightly, as she was sure she was dying; she exhibited much concern and thoughtfulness, and was extremely desirous of obtaining instruction and comfort.

Where shall the conscience, stung with sin,
Safely apply to find relief?
And where's the balm whose healing pow'r
Can ease the wounded soul of grief?

Such is the brief sketch of this young lady's hapless history ; and such is the bereaved and afflicted state in which she was placed, when Providence so wonderfully fixed on me as an instrument to sooth her distressed mind.

When Miss M. was informed of my being in the house, she was a good deal agitated ; but still desired to see me. I entered her room with very peculiar feelings, having previously entreated the Lord to direct me in speaking a word in season. She lay in bed very emaciated, and evidently in great distress. Immediately on my approach she put out her hand, and with much politeness begged my pardon for the freedom she had used in requesting me to call. I assured her, that I considered it both a pleasure and a privilege to administer relief or comfort to the afflicted, and expressed my sorrow to learn that she was so ill.

"Indeed, Sir," she said, "I am very poorly ; but if my mind was at ease, I think my bodily ailments would also be better."

"That is quite possible," I replied. "I understand from Miss —— you have been reading some Sunday school stories. I am sure there was nothing in them to distress you."

"Ever since I heard them, I have been very unhappy, Sir. These little girls make me ashamed of myself ; for they know so much, while I, who have enjoyed such superior education, know so little. My proud spirit would never allow me to own my ignorance ; but now I feel that I must be humbled, and I wish you to instruct me like a little child. I hope, Sir, you will take the trouble to speak to me in the same way as you did to your poor girls."

"I am happy to find that these stories have made such an impression ; and it delights me to see the disposition with which you desire to be instructed. Unless we come to God with all the simplicity and docility of little children, we have no reason to expect success. I shall have the greatest happiness in attempting to impart to your mind proper views of religious truths ; but may I ask when your anxiety on this point first gave you uneasiness?"

"Why, Sir," she answered, "for several weeks past I have been in a state of wretchedness ; but I remember when very young, that my conscience often disapproved of my conduct, and prompted me to live more strictly ; and since then, remorse has frequently checked my gaieties, and set me to make resolutions of future amendment. I knew what was right ; but then, Sir, I had always such a spirit, that I soon forgot my resolutions ; and, besides, I lived amongst friends who were so hostile to religion, that had I come from church on a Sunday morning with any ap-

pearance of seriousness about me, I should immediately have been laughed out of it."

"I easily perceive, Madam, that your disadvantages have been great; but I must candidly tell you, that every resolution of amendment which we make in our own strength, is deficient in principle, and will fail of success. 'It is not in man that walketh, to direct his steps.' Our Saviour says, 'I am the way, the truth, and the life; no man cometh to the Father but by me.'"

"I find I have been wrong, and I hope you will set me right. I thought you spoke so kindly to your scholars, that you were the very person I should wish to converse with."

"Jesus himself," said I, "used the utmost gentleness in his intercourse with sinners, and surely his followers ought to imitate such a pattern. But I think I can explain why your resolutions were so easily broken."

"Well, let me hear your opinion."

"Our hearts are naturally so estranged from God, and so much inclined to sinful practices, that we shall never renounce them or return to him, until we ask assistance and receive direction from above."

"I believe it, Sir; and I sometimes used to pray: but all my follies were very harmless. I was a favourite with my companions, which occasionally led me to greater excesses in youthful levity than was perhaps proper; but I don't think there was much sin in our amusements. At times, I feel that I have done nothing to please God, and I am much alarmed. My doctors tell me that I shall soon get well; but my complaints are so bad, I have no hope myself—and I am not prepared to die."

"Your account of yourself excites my sympathy, but not my surprise. It is too common to think lightly of sin, and most delusive to trust in any righteousness of our own. Unless you consider yourself as a constant transgressor and a miserable sinner in the sight of a pure and holy God, you will never truly apply for salvation, or feel your need of it."

"I do feel myself guilty, Sir; and I can only look to my Maker as a stern and an avenging judge. It is this which makes me so miserable. I have many frightful dreams by night, and the most alarming thoughts by day."

"I am sorry for your distress, and hope it may soon be mitigated. I fear it chiefly arises from your entertaining false notions of the divine character. It is true, that God is angry with the wicked every day; and the smallest violation of his perfect law renders us obnoxious to his wrath and curse. This view, of itself, is calculated to overwhelm us in despair; but allow me to assure you, that God willeth not the death of a sinner. Mercy is his darling attribute. He has revealed himself as plenteous in mercy, and ready to forgive. What can be more encouraging? And you may remember many passages of scripture of a similar nature."

"It delights me to hear such truth ; but, Sir, I am very ignorant of the Bible. I never read it so much as I ought to have done, nor did I understand what I read. But, O tell me if you think God can be merciful to me ?"

"God's mercy, Madam, is unlimited."

"What a comfort that is !"

"Yes ; but God's mercy can only be exercised towards guilty sinners through Jesus Christ, the one Mediator. He alone could satisfy the demands of divine justice, by making a sacrifice of himself to atone for our sins ; and is now become the author of eternal salvation to all those who love and obey him. It is only for Christ's sake that God can ever be reconciled to us."

"I see, now, that a sinful creature never can merit the favour of his blessed Maker. You give me new views, Sir ; but still I am unhappy. I have never loved or obeyed that Saviour, although I always believed that Jesus was the only Son of God, and that he died on a cross. Is it possible that I can partake of his mercy ?"

"Perfectly possible, in the way I have mentioned. The word of God says, 'Believe in the Lord Jesus Christ, and thou shalt be saved.'"

"That gives me some hope."

"Were the Almighty to deal with us according to our sins, *none* could expect forgiveness or acceptance. But we know from his own holy word, that 'he delighteth in mercy ;' and is both able and willing to save to the uttermost *all* that come unto him, believing in the salvation which Christ has accomplished by his death."

"O Sir, you ease me much !"

"Nothing will give peace to a troubled conscience, but a humble reliance on the mercy of God for pardon, through that channel which he himself has appointed : and then, 'being justified by faith, we have peace with God through our Lord Jesus Christ.'"

"Peace with God ! that is just what I wish for, and the want of which torments me. I dare say, there are many good people who may enjoy it ; but I have been so foolish and so forgetful of God, that I fear he will never be at peace with me. Ah, Sir, the more I consider my past life, I am the more sensible of its follies."

"I am very glad to hear it "

"Indeed, Sir, it appears evident that I have been treading on a dangerous path ; and now the very idea of everlasting destruction overwhelms me."

"We cannot think too meanly of ourselves ; and, in proportion as we perceive our danger, will be our desires for deliverance."

"Certainly, that is true ; but then I deserve no mercy."

"No individual *deserves* mercy. But if God condescends to

offer, shall we refuse to accept it? He says, of sinners, 'Deliver them from going down to the pit, for I have found a ransom.' Jesus has paid the price of our redemption, and he freely invites us to partake of its blessings. I can with truth assure you, that it was to save such as you and I that he suffered and died. 'The Son of man came to seek and to save them that are lost'—'not to call the righteous, but sinners to repentance.' And what can be more suitable to you than his own gracious invitation, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'

"You sooth me, Sir; you sooth me much."

"I hope you understand what I say."

"Yes, sir; I feel that you speak to the heart. If I could believe all that you say, I should then be happy. But as I have continued so long in a state of ignorance and rebellion, it looks like an affront to the Almighty to expect his favour and forgiveness *now*."

"Quite the reverse in my opinion. All your uneasiness proceeds from wrong views of the character of God. He deals not with us after the manner of men, which leads me to direct your attention to the divine forbearance. Nothing represents God in a more endearing light. He proclaimed his name to the Israelites in these memorable words, 'The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, &c.' In other parts of scripture, we are told that God is 'slow to anger,' and of 'great compassion.' Now, one moment's reflection will convince you that all this is true. But I am afraid of speaking too much in your weak state."

"I am so glad to hear you, that, if not intruding on your time, I beg you will proceed."

"If God had not been long-suffering and slow to anger, where would you have been long ere this? And had not his compassion been great, might he not have left you to perish in the midst of your follies? You are wholly indebted to his free grace for awakening you to a sense of your guilt and danger."

"I never once thought of that, Sir; but it does seem wonderful goodness."

"If he has borne so patiently with a life spent in opposition to his commandments, and in neglect of his goodness, can you then doubt of his willingness to pardon, when you confess your sins with sorrow? Surely not. But there is another passage of scripture, so beautifully descriptive of God's reluctance to condemn, and readiness to forgive, that I am sure it will set all your fears aside, and convince you that 'God is love.'"

"What you say comforts me so much, I hope you will not weary in speaking to me."

"It is all my wish to speak peace to you. I feel interested in

your situation, and should be happy to lead you to the living source of hope and consolation."

"I am sensible of your kindness, and cannot thank you enough for coming to see such a poor creature; but pray let me hear that beautiful passage. They are all new to me, Sir. How happy you must be in knowing so many of them!"

"Why, Madam, from experience I can say, that the knowledge and love of God, even in a limited measure, give a happiness to my mind which no words can express; and for this I have to praise the forbearance and goodness of God. I have myself been rescued from the follies and gaieties of the world, which gives me the more feeling towards you. These words of the prophet Isaiah have often afforded me the greatest delight and encouragement: 'And therefore will the Lord wait that he may be gracious unto you; and therefore will he be exalted that he may have mercy upon you; for the Lord is a God of judgment: blessed are all they that wait for him.'"

"Surely, Sir, these are precious words."

"They are precious to every one, but especially so to a person like yourself, who is afraid to indulge the hope of divine mercy. In this verse, God is exhibited as a Judge—the very character which terrifies you. But mark his conduct. He is exalted, as it were, on a throne, from whence he may pronounce his righteous sentence. This attitude fills a guilty conscience with alarm, but the inspired Prophet had a different feeling. He tells us that God is exalted, 'that he may have mercy.' You may suppose his throne surrounded by unhappy criminals. He takes no pleasure in the death of the wicked. He views them with compassion; and gives them time and opportunity for repentance. He delays as long as possible the denunciation of his wrath. He is indeed represented as unwilling to pass such a sentence—'therefore,' says the Prophet, 'will the Lord *wait* that he may be gracious unto you.' I hope you see how very suitable this passage is to your own case."

"Indeed, Sir, I am lost in amazement. I cannot tell how you sooth me."

"Had I time, I might quote numerous passages from the Bible, which would all strengthen your convictions, that whosoever cometh unto God through Jesus Christ, will in no wise be cast out. All stand in need of the salvation which is thus provided; and none will ever apply for it in vain. I hope you will soon be brought to believe in Christ to the saving of your soul, and then you will rejoice in God as your friend, your guide, and your portion. I shall see you again; but, in the mean time, think seriously of the truths I have now stated; and let me entreat you to be frequent and importunate in your prayers to Almighty God, for the gracious influences of his Spirit, to convince, enlighten, sanctify, and comfort your heart."

"I am unspeakably obliged to you, Sir; and, if not too presumptuous, I should wish you to call soon. Your visit has relieved me from a deal of distress, and I hope to profit by it."

When I left the sick chamber of my new acquaintance, a great variety of feelings agitated my mind. It was painful to see an accomplished young woman, in the prime of life, laid so low by disease; while her sad ignorance of the essential truths of the gospel filled me with deep regret. She was seeking rest, but finding none. Still there were many things which excited more pleasing emotions; and certainly I considered her case a hopeful one. The symptoms of a self-righteous spirit, which at first showed themselves, soon gave way. I never met with any person so open to conviction, or so willing to imbibe the truth, however opposite to her former opinions. And then she expressed all her state, with such an undisguised candour. She seemed to find relief in giving free vent to the workings of her troubled heart. When speaking with her, I often thought she resembled the gaoler of Philippi, who came to the Apostles trembling, and exclaimed, "What shall I do to be saved?" She listened with the most intent concern to the statements which I was enabled to make, and was eager to obtain that peace of mind, which she found, by experience, the pleasures and amusements of this world could not bestow.

When guilt hangs heavy on the mind,
The trembling sinner seeks to find
Some place of rest and peace;
But, ah! no refuge can be found,
Till God makes sov'reign grace abound,
And then his troubles cease.

(To be continued.)

REVIEW.

The South Sea Islander; containing many interesting facts relative to the former and present state of society in the Island of Otaheite, with some remarks on the best mode of civilizing the Heathen. pp. 175, 12 mo. New-York, W. B. Gilley, 1820.

We have great pleasure in recommending this little work to the attention of our readers. It possesses great merit, as a compilation from documents not generally in the hands of the public, relating to the commencement, progress, and result, of that great work, which in the remotest isles of the sea, declares the glory of the Saviour. It is not, however, merely a compilation, but is interspersed throughout, with those pertinent reflections, which mark a pious and judicious mind.

Though familiar, by our occupation, with its subject, we have perused the work with great delight, because it gives a continued and connected view. It presents a moral picture of the most en-

gaging kind, and the eye may rest upon it, not only with satisfaction, but with holy admiration.

We do not expect to be able, by any summary which we can give, to make that deep impression upon the minds of our pious readers, which would be made by a perusal of the well arranged details of the work itself. We will, however, endeavour to present at one view,* the prominent facts which the author has collected, that we may do our part in directing the public attention to a work of grace, full of encouragement and instruction to those who seek to diffuse the knowledge of the gospel, and which may be justly considered as a stupendous triumph of the power and goodness of God.

The author introduces his work with a view of the character of the Otaheitans, previously to the arrival of the missionaries in the year 1797; and afterwards, till the power of the gospel began to manifest itself among them. They were, indeed, the most unpromising subjects to be civilized or Christianized: never have people been discovered, who were more deeply sunk in stupidity, ignorance, and vice. In proof of this, we are referred to the grossest superstitions; to lusts too abominable to be named; to an entire neglect of all matrimonial ties, and parental relations; to destructive disease, following in the train of unrestrained passions; to human sacrifices, as an almost every day business; and to the murder of more than half the new-born infants, in all their habitations. Nay, to murder and to lust, as parts of the same *noble* character, in the society of the *Arecois*, "which *was* esteemed the most polite establishment in the islands."

"How awful," says the author, "and how appalling, to behold a whole community governed by such licentious, idolatrous, and savage principles; nerving the arm of murder against all ages and both sexes, from the new born infant to the superannuated priest; polluting and embittering all the relations of life, showing one undistinguished mass of corruption, where life is full of crime, and death apparently without hope. To infuse virtue into such a population, imparting comfort and order to all the relations of life, and gilding the dying hour with the sun beams of eternal life, would indeed be a charity worthy of an immortal, and glorifying even to Jehovah himself.

"Pause here, Reader! and consider whether such a miraculous change could be effected; altering the current of time to succeeding generations in Otaheite, from being a vehicle of misery and guilt, into a gentler tide, bearing on its wave the blessings of life, and the hopes of immortality"—p. 40.

Such was the character of the Otaheitans during the first years of the residence of the missionaries among them. They preached and prayed with unremitting perseverance, but with no apparent success. As they at first found them, they seemed for years to remain, (to use their own language) "gross idolaters,

* For our accounts from these islands, see *Christian Herald*, Vol. VI. p. 268, 401, 405, 492, and 586.

enemies to God by wicked works, without God, without Christ, and without hope."

Nor were the stupidity, ignorance, and vice, of the natives, the only obstacles to the success and comfort of the missionaries. Even as early as the year 1802, they experienced many difficulties and much alarm, in consequence of the breaking out of a civil war. At length, after their faith and patience had been tried twelve years, and when we might suppose that previous discouragements must have prepared their minds to quit the work in despair, "in the year 1808, a very serious war broke out, which for some time threatened the dissolution of Pomare's government, and the total overthrow of his authority." "In consequence of a severe defeat, Pomare and the four missionaries were obliged to fly to the island of Eimeo. The rebels at Otaheite on this occasion, burnt the houses of the missionaries, destroyed their gardens and plantations, and seized all their property."

In 1809, all the missionaries excepting two, left the island of Huaheine for New South Wales. "How dark and distressing was such a state of things, as it regarded the South Sea Islands, the missionaries, and the missionary cause."

The Directors themselves, who in all their reports had spoken of the Otaheitan mission with unabated hopes of final success, were now brought to a state of painful suspense. In their report for May 1811, they say, "Whether with the departure of the missionaries the exertions of the society in the South Seas are brought to a close or not, it remains for that all wise Being who controls all human affairs, by the future dispensations of his providence to decide. The Directors wait with submission and attention, for the further intimations of his will." The interest of the community in the mission, we believe had begun to flag; the plan of evangelizing the South Sea Islanders to be thought visionary; and the attention of those who desired the progress of the gospel was diverted to other fields of labour.

And here we pause, to admire the grace which preserved for so many years, the missionaries, uncontaminated by surrounding iniquity—which strengthened their faith, enabling them to *hope even* against hope—and made them examples of piety to surrounding idolaters. Behold them, reader! in the most distant isles of the Pacific, secluded from the observation of their countrymen, adorning the doctrine of God their Saviour, by a well-ordered life and conversation; exhibiting to the heathen the highest confirmation to the doctrine which they preached, and even shedding the lustre of a bright example across the waters of the ocean, for the comfort and advantage of the inhabitants of Christian lands!

"Within the hallowed dwellings of those modern apostles, the worship of God and the practice of virtue, shone with peaceful lustre and an holy beauty. But to the limits of their residence was yet confined that sacred

fire of heavenly origin, which waited for the divine command, to kindle a flame that should diffuse itself through every heart, purifying the affections, and reforming the manners, of a whole nation."—p. 41.

From the journal of Mr. John Turnbull, who "sometime in the years 1802, and 1803, resided at Otaheite for commercial purposes," the author makes some very interesting extracts, which confirm the account of the missionaries, and bear ample testimony to the excellence of their characters.

"With regard to health, peace of mind, and vigour of body, the missionaries stand on high ground, and must appear to them as under the protection of heaven."—"They apparently live together in great love and harmony, and all of them present an example of industry."

"The natives respect the missionaries, and in some respect regard them with astonishment. Their comparative purity of manners, their indifference to their women, and their peaceable and upright deportment, are subjects of wonder; and as their minds unfold to the knowledge of morals, they will continue to increase in their esteem and regard for these men."—p. 45.

"And here let me not forget Mr. Jefferson;* but to say every thing in one word, I shall only add, that he practised actively what he preached zealously. Once for all, I must express my regret, that such labourers are fixed on so ungrateful a soil; may their future harvest be such as to reward their toil."—p. 54.

"We cannot omit in this place to do justice to the amiable manners, and truly Christian deportment of these men, who, like the apostles of old, foregoing all the comforts of civilized life, and a life at least of tranquillity in their native land, have performed a voyage equal to the circumnavigation of the globe, and, like the dove of the ark, carried the Christian olive over the world of waters. Their life is a life of contest, hardship, and disappointment; like their holy Master, they have to preach to the deaf, and exhibit their works to the blind."—p. 56.

(To be concluded in our next.)

FOREIGN INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

From the Rev. Dr. Moller of Copenhagen, July 20, 1819.

You will herewith receive several copies of the 4th Report of the Danish Bible Society, together with a copy of the new Danish Bible, to the publishing of which your honoured society has contributed so much. When you present these small testimonies of our labours to your Committee, be so kind as to renew the expressions of our cordial gratitude for the considerable contributions of British benevolence towards defraying the expenses of this beautiful edition.

At every meeting of our Committee, many demands for Bibles

* This devoted servant of Christ died happily, Sept. 25th, 1807, not, as we can now see, having laboured in vain.

and New Testaments are received. Within the short space of two months, many thousand copies have been sold or given away. A country clergyman ordered no less than 75 New Testaments for his school and catechumens only; and the worthy Bishop Boysen, in Laaland, has ordered 1000 for the same purpose; thus 10,000 extra New Testaments will soon be disposed of. As it is agreed that our society shall assist the Orphan-house with 800 dollars, to procure stereotypes for the Danish New Testament from Mr. Tauchnitz, in Leipsic, and as these will be ready in half a year, we have no fear of any want.

Next Friday, God willing, I shall begin my journey into Jutland, partly for the purpose of distributing our Report and Bibles, particularly in the bishoprics of Aarhus and Viborg, and partly to call meetings for the establishment of new Bible Societies.

Dean Kruse, in Randers, has requested to have 300 New Testaments for his school, which I shall take along with me, and he will want 500 more in his district.

The new Bishop of Ripen, Dr. Tetens, is very active in the Bible cause, and has promised to make every endeavour in his large diocese to establish Bible Societies. This was the intention of the late worthy Dr. Meyers, who was nominated Bishop of Als and Krön.

From Professor Leander Van Ess, of Marburg, July 16, 1819.

I have still one request to make, and that is, that your Committee would kindly supply me with a number of copies of the Hebrew New Testament. I am frequently applied to for them, by Jews from various places. Though this people is brought with great difficulty to believe in the Messiah as already appeared, yet the reading of the New Testament produces thoughtfulness, and a better disposition of mind in them. I have often had an opportunity of observing this; for, in many Jewish families, the Hebrew New Testament is read with the greatest attention, and the passages which refer to the Prophecies concerning the Messiah, are immediately compared.

From the Rev. Dr. Pinkerton.

Argostoli, 30th July, 1819.

Having witnessed a degree of zeal awakened in behalf of our good work at Corfu, which promises to disseminate its blessings over the neighbouring countries and isles, I left that city on the 26th, in a six-oared boat, and again directed my course to the southward. After rowing a few miles down the channel, which connects the Island of Corfu with the Albanian Continent, a fair breeze sprang up and carried us to the isle of *Anti Paru*, some time after sun set, where we put into a small creek, in order to pass the night. The shore being rocky and barren, and no habitations near, we gathered a few withered roots among the cliffs,

and therewith boiled some water for making tea. The flat corner of a projecting rock served for a table; and a large stone, which the boatmen assisted me in rolling up to its side, for a seat. Thus situated, on the declivity of the precipices, under the canopy of heaven—which was bespangled with stars that shone with more than usual lustre, in consequence of the rarefied state of the atmosphere—I partook of my evening repast. For some time after this, I indulged in reflection on the surrounding scene, on which the waxing moon cast her borrowed light, and especially on the fate of *Parga*, which was but a few miles' distance on the opposite coast; and whose interesting situation I had attentively viewed before the downgoing of the sun. I then offered up my thanksgivings and prayer to the throne of grace, and stepped into the boat, got her removed to a little distance from the rocks for security during the night, wrapped myself in my blanket, and lay down among my Greek companions.

About four o'clock in the morning of the 27th, we again proceeded on our voyage with a most favourable wind;—our little bark flew before the western breeze, which carried us along the shore of St. Maura, and brought us to the Gulf of Argostoli in the Island of Cephalonia, the same evening. Early the next morning, we continued our course up the Gulf with a fair wind, and landed at the Health Office, where, after due examination of our bill of health, we were set at liberty.

I lost no time in visiting the persons to whom I had letters of introduction, and in explaining to them the benevolent object I had in view in visiting their island. At the same time, I commenced the circulation of the Greek pamphlet, which was read with avidity; and, together with a printed list of the members of the Committee of the Corfu Society, and copies of its regulations, prepared the minds of the people of this place, and paved the way for a similar institution among them. Among others, I found the Archbishop, the Regent, Captain Colthurst, and Count Anino, willing to co-operate. During the 29th, our preparatory measures went on, and this forenoon we had the pleasure of seeing from 70 to 80 of the most respectable citizens assembled in the Regency Hall, for the purpose of establishing the Cephalonian Auxiliary Bible Society. The Archbishop took the chair; and in an address of nearly three quarters of an hour, in Greek, explained to the meeting the piety and utility of the object contemplated.

The Regent next spoke in Italian, and very much to the purpose: after which the regulations were read and approved. The Archbishop was elected President of the institution. The Regent, the President of the Ionian parliament, and the President of the tribunal of justice, were chosen Vice-presidents; with a Committee of eight Directors, a Treasurer, and two Secretaries. A number of Greek pamphlets were circulated among the audi-

ence, and upwards of fifty persons came forward and subscribed to the amount of £32 sterling, as members and benefactors of the Society. Mr. Smithson, a pious Englishman, who happened to be absent when I arrived here, returned just in time to attend the business in the Town Hall, and was chosen one of the Secretaries. Captain Colthurst had rendered us very great services, and having been chosen Treasurer, will exert himself to the utmost of his abilities to carry on the work.

The Archbishop sets off to-morrow morning on a forty days' visit to his flock in the different towns and villages of this island, which is the largest of the Ionian isles, and has about 60,000 inhabitants. He has taken a number of the Greek publications and a subscription book along with him, with a view to make the pious cause of the society known, and to add to the number of its promoters. He has further given me his promise, that he will make proper inquiry respecting the want of the holy scriptures among the clergy, in the schools, and among the villages, so as to facilitate the labours of the Committee, and get their wants supplied as soon as possible. There are also prospects of great usefulness to the Committee here among the neighbouring isles, and even to the most distant parts of the Mediterranean, by means of the several hundred trading vessels which belong to this island. The commencement of the work here, blessed be God, is very encouraging. Let us supplicate His Spirit to be poured out on this people!

CHRISTIAN KNOWLEDGE SOCIETY.

Summary of Report for 1819.

This venerable institution was founded in 1698, and established a mission at *Vepery*, near Madras, in 1727, *ninety three years* ago, and two others, at Trichinopoly and Tanjore, in 1766, (see "Survey," p. 231.) These missions are conducted by a Diocesan Committee, established at Calcutta, under the patronage of the Bishop, and District Committees at Madras, Bombay, and Ceylon. Great exertions have been made, during the past year, in forwarding the society's designs, by the extensive circulation of Bibles, Prayer Books, school books, &c.; and there is every prospect that increased success will attend the able and zealous efforts, directed throughout the several dioceses of the empire, to the promoting of Christian knowledge.

Calcutta.—The most important feature in the proceedings of the Calcutta Diocesan Committee, is the establishment of native schools, for the purpose of affording instruction in useful knowledge. Donations had been received, in support of this object, to the amount of 12,705 sicca rupees; and annual subscriptions, 4,127—Total, 16,632 sicca rupees, or about \$9,723 65. In one

school, about 130 children were daily instructed ; and in another, recently opened, upward of eighty, and several others were about to be opened.

Madras.—"The District Committee of Madras, have been actively engaged during the year, both in promoting the general designs of the society, and in the superintendence of the East India Mission."

The several important documents relative to the missionary concerns, will be noticed in another part of the report.

Bombay.—The Archdeacon, who acts as Secretary to the Committee, "suggests the propriety of translating into Arabic, Persian, and other languages of India, some of the religious books and tracts of the society, and more especially books for the use of children in the native schools."

Ceylon.—Much has been done, the last year, in this district, in the distribution of books, &c. Mr. Bissett writes, "The society for promoting Christian Knowledge has, in more than one instance, gone beyond their established rules, to oblige us ; but I hope they will never find any cause to regret having shown an extraordinary favour to this island. A wide door is opened in Ceylon for the introduction of Christianity. If it should be the door through which the King of Glory shall enter, to establish his blest dominion in the east, the respected members of the society will hereafter reflect with joy on their zealous readiness in contributing to further the gracious designs of Providence."

Education and Schools.—"The present year is inferior to no former one, in demonstrating the importance of this branch of the Society's objects. The number of returns received on this subject, from the Diocesan and District Committees, amounts to forty-six ; and in the schools to which they relate, 110,283 children receive the advantage of a religious education.

"That the number of returns fall very far short of the number of Diocesan and District Committees, by whose exertions the several schools throughout the kingdom are wholly or in part supplied with books, is very apparent ; and this disproportion cannot but excite in the Board an earnest desire to ascertain the whole amount of the children, to whom, in this division of its designs, the assistance of the society is given. The Board, therefore, trust that the value of the information requested will be duly felt ; as the instruction in Christian knowledge, thus imparted to the ignorant, cannot fail to form a prominent feature in the claim of the society, to the future encouragement and support of the benevolent."

Distribution of Books, Tracts, and Papers.—In the year ending 22d April, 1819, the following books and tracts were sold to members or circulated gratuitously :—Bibles, 32,150—New Testaments and Psalters, 53,905—Common Prayers, 91,621—other bound books, 74,889—tracts and papers, 1,175,243—total,

1,427,808. To the Society's list have been added sixteen works, which combine amusement with instruction. A Gaelic Version of the Book of Common Prayer, and several other books, has been made, and very thankfully received by the Highland Episcopalians.

East India Mission.—The Rev. Mr. Pohlè, the senior missionary at this station, died on the 28th January, 1818. Of this much lamented labourer, the Rev. Mr. Kolhoff, in a letter dated Trichinopoly, 23d February, 1818, says, "this faithful servant of Christ had been anxious to receive favourable accounts of the society's efforts towards sending out missionaries to their assistance. His mind had been deeply afflicted, by the thought of leaving this world without the comfort of seeing his mission provided with an able and faithful labourer, to take care of the same; but, he experienced deliverance from all his sorrows, to receive the fruit of his labours, in promoting the glory of God and the welfare of his fellow-creatures."

The Rev. J. G. P. Sperschneider, has been appointed to this mission, and also the Rev. Messrs. L. P. Haubroe, and David Rosen. The two last mentioned gentlemen, were appointed in January, 1819, and embarked at Bristol in April following.

"The Lord Bishop of Calcutta, in a letter dated the 6th of April, 1818, adverts to the previously reported death of the Rev. Mr. Pæzold, and mentions that the temporary charge of the Vepery mission had been consigned to the Rev. Mr. Rottler, who was then at Madras; and he expresses great regret at the death of the Rev. Mr. Pohlè, the society's venerable missionary at Trichinopoly, who had left a widow and three children. The Bishop, when in that part of India, had seen Mrs. Pohlè; and had reason to think, that both on her husband's account and her own, she was deserving of the society's attention, and a person of ability and Christian zeal, who might still be useful to the mission. The Rev. Mr. Kolhoff, had promised to visit Trichinopoly as often as he could; and doubts could not be entertained of his doing there whatever was practicable. The Bishop mentions that, very recently before Mr. Pohlè's death, the Lutheran ordination had been conferred on three native catechists; a step, however, by no means superseding the necessity of missionaries from Europe, the natives being to be considered as useful instruments in the hands of such as can direct them, and nothing more.

"His Lordship, in another letter, dated the 25th of April, 1818, mentions the great satisfaction which he had had, in having been informed that government intended to make an annual allowance to the society of £45, toward the distribution of Bibles, Common Prayers, and other religious books, in the three presidencies of India, among the king's troops; and promises to take care, that, so far as depended upon him, the books should be faithfully disposed of.

"Another letter from his Lordship, dated at Calcutta, 7th July, 1818, states that reports respecting the conduct of the Rev. Mr. Holzberg being favourable, he had advanced £100 on the society's account for his relief, who was said, however, to be in a bad and dangerous state of health. Adverting to the Madras District Committee of the society, the Bishop observes, that they deserve the society's warmest thanks, and particularly for their activity in the concerns of the Vepery Mission; and he, moreover, considers it as a providential circumstance that the Committee existed.

"Mr. Kolhoff intended, with God's permission, to visit the Trichinopoly mission, from his own station at Tanjore, every two or three months, until the arrival of a new missionary, for which he expresses his anxious solicitude. He had placed the native congregation and school of that mission under the care of a native priest, and the local catechists and schoolmasters; and the temporal concerns of the charitable institutions of the mission, under the care of the widow of the deceased and much-lamented missionary; whom he describes to be a valuable, pious, and excellent person, who had been habituated to this service for many years, as assistant to her late husband; and whom he recommends to the kind attentions of the society, in consideration of Mr. Pohlè's long and faithful services, during a space of forty years.

"The society, taking into consideration what had been reported, by the Lord Bishop of Calcutta, and by the Rev. Mr. Kolhoff, respecting Mrs. Pohlè, the widow of the late much-esteemed and pious missionary, and her fitness to superintend the economical concerns of the Trichinopoly mission, especially till one of the recently appointed missionaries should be competent to undertake the care of that mission, had directed fifty pounds to be sent out for her service in that department, and in token of the society's respect entertained for her late worthy husband.

"The Rev. the Danish missionaries, in a letter dated at Tranquebar, the 18th of October, 1818, express great satisfaction at the arrival of the customary stores sent out by the society, and despatched from Madras to Tranquebar, by the kind secretary to the Madras District Committee; for which they subjoin their expressions of gratitude.

"The allowance from government being diminished, they were obliged to adhere to their former reductions. Being, therefore, unable to provide for the eleven catechists, who had the charge of 1300 Christians, in the Tanjore country, belonging to their mission, they had entreated the Rev. Mr. Kolhoff to receive them as an addition to the Tanjore mission, under the authority of the honourable society; requesting him, at the same time, to recommend these congregations to the society, in order to their obtaining a monthly pension of £10, for their preservation.

When this was made known to his highness, the generous Rajah of Tanjore, he allowed, in December, 1816, for this purpose, 20 star pagodas per month; which he had continued to grant. They expected, however, that the allowance would soon cease; and then they would be at a loss what to do, if his Lordship the Bishop of Calcutta should not be pleased to receive the said congregations on their request, in behalf of the society.

"No material alteration had taken place in their congregations at Tranquebar. There had been, in the course of the preceding year, 89 children christened, 21 adults received from popery, 881 communicants, 29 marriages, and 97 funerals. 55 children only were in the Portuguese, and 48 in the Tamul schools.

"By the assistance of the Rev. Mr. Rottler, who had been long settled in India, and the Rev. Messrs. Sperschneider, Haubroe, and Rosen, there is reason to trust, that, under the divine blessing, the several missionary stations connected with the society will still go on to be productive, extensively, of that spiritual good, both to Christians and heathens, for which they have hitherto been famed, *to the praise of the glory of the grace of God.*"

Funds.—The receipts for the year ending 22d April, 1819, amounted to about \$247,499, and the disposable funds of the society to \$111,000.

"The sum of £1028 6s. 8d. has been contributed, by an unknown benefactor, through the chaplain-general, the Rev. Archdeacon Owen; being the amount required to purchase £40 per annum, to be a perpetual fund, under the title of the "Charity of Clericus," for the purpose of supplying the soldiers of his majesty's land forces with the book of Common Prayer, and such tracts as the society may judge expedient.

"The sum of £10,200, navy 5 per cents, has been left to the society, by the late Earl of Kerry; subject to the payment of £240 to certain annuitants, and of the perpetual annual sum of £50, to the 'Society for the Relief of Persons confined for Small Debts.'

"Some other liberal legacies have been bequeathed to the society."

Expenditure.—For the East India mission, the sum of \$16,700 has been paid to the missionaries; and \$1,148 in part of a vote of credit to the Bishop of Calcutta. For books, the payments amount to \$164,970; the remainder of the payment was for the usual miscellaneous objects.

Extract from the SECOND ANNUAL REPORT of the GLASGOW SABBATH SCHOOL YOUTH'S UNION.

We earnestly recommend the following extract to the attention of all those who are, or ought to be, engaged in Sunday Schools. The important

objects which the Youth's Union have accomplished, are exhilarating to the mind of the Christian philanthropist, and should stimulate us to go and do likewise. They have established prayer-meetings among their scholars, and have sent forth visiters, with messages of mercy, to the aged and the blind. Four from among their number, one of whom is an apprentice, and the others engaged in temporal concerns, are preparing, by a course of study, to go to the heathen, and proclaim the acceptable year of the Lord.

It is the blessing which Almighty God has of late years poured upon our sabbath schools, that gave rise to this institution. About two years ago, there were a few meetings for prayer among the senior scholars of these schools: these meetings were generally attended by some of the teachers, who presided among the youth, or at least were present, that they might in a prudent manner guard against every impropriety. It occurred to some of the teachers, that if a society were formed for uniting these youths together, and for inviting other youths to meet along with them, in order that they might witness the exercises engaged in, a blessing might follow. None of these young men, however, were to be considered actual members of the prayer-meeting, until recommended as of pious character, and considered as proper persons for engaging in the different acts of worship. The teachers hoped, that by thus bringing youths to an acquaintance with each other, and to a more frequent and familiar intercourse with their teachers, they who appeared to set out so well, might be encouraged to persevere in the good way on which they had entered. The committee are gratified in stating, that these meetings have increased, and are still going forward: four of them which are weekly, have been in connexion with this society during last year.

The following periodical works are distributed, viz.—The Evangelical Magazine, the Christian Instructor, the Eclectic Review, the Youth's Magazine, the Cottage Magazine, the Christian Herald, the Missionary Register, and the Sunday School Repository. These are given out to the youthful members, not only to be read by themselves, but also, that they may read them when they visit the aged and the blind. One great object of our Union is to induce the youths to visit the aged and the blind.

The manner in which the society's visits are conducted, may be described as follows:—As soon as any individual or family is recommended to the society's notice, one of the senior and one of the junior members are appointed to visit that individual or family; the visits are made at least once a week; the youth reads a portion from the Bible or any other religious publication, according to the suggestion of the senior, or the request of the aged person; afterwards, the senior makes such remarks from the passage read, as he thinks most suitable, and then the visit is concluded with prayer. When the person visited is found to be a disciple

of our Lord, as has frequently been the case, these visits prove peculiarly impressive and instructive to the visitors ; they have confessed, that instead of giving instruction, they have derived much benefit from their visit : how were they struck to see the cheerfulness and contentment of the aged Christian, amidst the greatest penury and distress—they were constrained to exclaim “ this is the doing of the Lord, and it is wondrous in our eyes ! ”

The attention of the society was from the beginning directed to the encouragement of any of the young men who might feel an ardent desire to be more extensively useful in the world, and to go forth among the uncivilized heathens, to make known unto them the unsearchable riches of Christ :—four are at present under the superintendence of the society : they are very promising ; one of them, who is an apprentice, and is engaged at a laborious employment the whole day, has made considerable proficiency in Latin, and has begun to translate some of the Greek classics ; the others are studying Latin, and some other rudimental branches of education, with considerable success, though sometimes greatly retarded by the nature of their employments. The committee are glad to notice the evidences of zeal for the glory of God which these youths manifest, in spontaneously taking an active part in Sabbath school teaching. They labour among the young on the Lord's day : some of them have gone regularly for sometime to a village at a considerable distance from the city, to a place inhabited by people of rude and uncultivated habits. They first collected one school, and then another ; the old came along with the young, and those who were scarcely ever seen in the house of God, heard the words of eternal life from our Sabbath school teachers.

DOMESTIC.

LATE INTELLIGENCE FROM BURMAH.

From the Latter Day Luminary.

Extracts from Mr. Judson's Journal.

April 4th. 1819.—To-day, the building of the zayat being sufficiently advanced for the purpose, I called together a few people that live around us, and commenced public worship in the Burman language.

6th.—This evening I went, for the second time, to hear a popular Burman preacher. On our arrival, we found a zayat in the precincts of one of the most celebrated pagodas, lighted up, and the floor spread with mats. In the centre was a frame raised about eighteen inches from the ground, where the preacher, on his arrival, seated himself. He appeared to be about forty-five years old, of very pleasant countenance, and harmonious speech. He was once a priest, but is now a layman. The people, as they came in, seated themselves on the mats, the men on one side of

the house, and the women on the other. It was an undistinguished day, and the congregation was very small, not more than one hundred. When we entered, some said, There come some wild foreigners; but when we sat down properly, and took off our shoes, they began to say, No, they are not wild; they are civilized. Some recognized me, and said to one another, It is the English teacher; a name by which I am commonly known. The preacher soon took notice of us, entered into some conversation, invited us to visit him, and so on; but on learning that I was a missionary, or, in their idiom, a religion-making-teacher, his countenance fell, and he said no more. The people being now convened, one appointed for the purpose, called three times for silence and attention. Each one then took the flowers and leaves which had been previously distributed, and placing them between his fingers, raised them to his head, and in that respectful posture, remained motionless, until the service was closed. This ceremony we of course declined. When all things were properly adjusted, the preacher closed his eyes, and commenced the exercise, which consisted in repeating a portion from their sacred writings. His subject was the conversion of the two prime disciples of Gaudama, and their subsequent promotion and glory. His oratory I found to be entirely different from all that we call oratory. At first, he seemed dull and monotonous, but presently his soft, mellifluous tones, win their way into the heart, and lull the soul into that state of calmness and serenity, which to a Burman mind somewhat resembles the boasted perfection of their saints of old. His discourse continued about half an hour; and at the close, the whole assembly burst out into a short prayer, after which all rose and retired. This man exhibits twice every evening, in different places. Indeed he is the only popular lay preacher in the place. As for the priests, they preach on special occasions only, when they are drawn from their seclusion and inactivity by the solicitations of their adherents.

11th, Lord's Day.—There were about as many present at Burman worship in the zayat, as last Sunday. They behaved with rather more order; but it seemed impossible to secure their final attention. Those who, in the course of the week, engaged to attend, forgot their engagement; so that the assembly consisted entirely of people who live around us, and are in the habit of receiving favours from us. Never felt so deeply the immense difficulty of making a first impression on a heathen people.

18th, Lord's Day.—Attendance similar to that of last Sunday. Nothing special to be noted.

25th, Lord's Day.—Yesterday we completed the zayat, sat up the front stairs, and laid open the entrance from the road. This morning I took my seat on the floor in the open porch, under some solemn impressions of the great responsibility attached to my new mode of life.

In the afternoon the members of the mission family came over to have our usual worship, having concluded to hold it for a few Sundays in the zayat, rather than in the house, in order to give the Burmans some idea of the place.

In the afternoon, our people came together, and several came in from the road, so that we had an assembly of between 25 and 30, besides children. At the close of the service I distributed several tracts to the strangers.

26th, *Monday*.—The fore part of the day quite barren. Studied with my teacher as usual. Towards night had an audience of about a dozen, several of whom were from the neighbouring village of Thambet. These paid particular attention.

27th, *Tuesday*.—One of the most attentive of the hearers last night, came again, with a petty officer from another village. They staid the most of the day, received a great deal of instruction, and left with a promise, that they would come as often as the distance of their residence would permit. Considerably encouraged to-day, with the hope that God is preparing a people in this benighted land.

29th, *Thursday*.—A precious case has just occurred. A young man of twenty-four, by name MOUNG KOO, happened to stroll in last Sunday, and was present at worship. He appeared to be rather wild and noisy, though his manners were respectful. He took a tract and went away. This morning, he made his appearance again, and has been with me about two hours.

May 1st, 1819.—Burman day of worship, of course many visitors. Among the rest MOUNG NAU, a man who was with me several hours yesterday; but from his silence and reserve, excited little attention or hope. To-day, however, I begin to think better of him. MOUNG KOO came again at night, and appeared pretty well.

2d, *Lord's Day*.—About three o'clock the quiet and modest MOUNG NAU came in, and took his usual place. For the others we looked in vain. About thirty present at worship. Very few paid much attention, or probably received any benefit.

5th.—MOUNG NAU has been with me several hours. I begin to think that the grace of God has reached his heart.—He expresses sentiments of repentance for his sins, and faith in the Saviour. The substance of his profession is, that from all the darknesses and uncleannesses and sins of his whole life, he has found no other Saviour but Jesus Christ; no where else can he look for salvation; and therefore he proposes to adhere to Christ and worship him all his life long.

It seems almost too much to believe, that God has begun to manifest his grace to the Burmans; but this day I could not resist the delightful conviction, that this is really the case. *Praise and glory be to his name for evermore. Amen.*

6th.—Moung Nau was again with me a great part of the day. He appears to be slowly growing in religious knowledge, and manifests a teachable, humble spirit, ready to believe all that Christ has said, and obey all that he has commanded. He is thirty-five years old—no family—middling abilities—quite poor, obliged to work for his living, and therefore his coming day after day to hear the truth, affords stronger evidence that it has taken hold of his mind. May the Lord graciously lead his dark mind into all the truth, and cause him to cleave inviolably to the blessed Saviour.

8th.—Burman day of worship.—Thronged with visiters through the day. Had more or less company without intermission, for about eight hours. Several heard much of the Gospel, and engaged to come again. Moung Nau was with me a great part of the day, and assisted me much in explaining things to new comers. Towards night, a man came in, by name Moung Shwaa Oo, whom I think it time to mention particularly, as he has visited me several times; and though like Moung Nau, apparently backward at first, he appears to be really thoughtful. He is a young man of twenty-seven, of very pleasant exterior, and evidently in good circumstances. Poor Moung Koo, who appeared so forward at first, alas, too forward, has quite discontinued his visits.

9th, *Lord's Day*.—Moung Shwaa Oo came in the morning, and staid through the whole day. Only two or three of all I conversed with yesterday came again. Had, however, an assembly of thirty. After worship some warm disputation. I begin to feel that the Burmans cannot stand before the truth. In the course of the conversation Moung Nau declared himself a disciple of Christ, in presence of a considerable number; and even Moung Shwaa Oo appeared to incline the same way.

May 10th.—Early in the morning Moung Nau came to take leave, being obliged to go to a distance after timber; his usual occupation. I took him alone, and prayed with him, and gave him a written prayer to help him in his private devotion. He received my parting instructions, with great attention and solemnity; said he felt that he was a disciple of Christ—hoped that he should be kept from falling—desired the prayers of us all—expressed a wish that if he held out some time after his return, we would allow him to profess Christ in baptism, and so he departed. The Lord Jesus go with him, and bless him. He is poor, I felt a great desire to give him something; but thought it safer to put no temptation in his way. If, on his return, he still cleaves to Christ, his profession will be more satisfactory than it would be if he had any expectations from us.

May 11th.—Had more or less company from morning till night. Among the rest, Moung Shwaa Oo and two or three others, who appear to be pretty well satisfied, that the Boudhist religion has

no foundation. Conversation was very animated, and somewhat encouraging; but I wanted to see more seriousness and more anxiety to be saved from sin.

May 13th.—Had company all day, without intermission. About noon Mounng Nau came in, having given up his journey, on account of the unfaithfulness of his employer. His behaviour and conversation were very satisfactory. He regrets the want of a believing associate, but declares his determination of adhering to Christ, though no Burman should ever join him.

May 15th.—Mounng Nau, has been with me all day, as well as yesterday. He is anxious to be received into our company, and thinks it a great privilege to be the first among the Burmans in professing the religion of Jesus Christ. He has been told plainly, that he has nothing to expect in this world but persecution, and perhaps death; but he thinks it better to die for Christ, and be happy hereafter, than to live a few days and be for ever wretched. All the members of the mission have, at different times, conversed with him, and are satisfied that a work of grace is begun in his heart.

May 17th.—Mounng Nau has received an advantageous offer to go to Ava, in the employ of a boat owner. We were afraid to dissuade him from accepting, as he has no way of getting a living; and equally unwilling to have him absent several months. At length we advised him not to go, and he at once acquiesced.

May 22d.—We have taken Mounng Nau to live with us, intending to employ him in copying some small things for distribution, which we cannot get printed at present, and allow him ten ticals a month. Our principal object, however, is to keep him in the way of instruction, hoping that he will ultimately be useful to his countrymen.

June 6th, Lord's Day.—After partaking of the Lord's Supper in the evening, we read and considered the following letter of Mounng Nau, which he wrote of his own accord.

"I, Mounng Nau, the constant recipient of your excellent favour, approach your feet. Whereas my Lord's three have come to the country of Burmah, not for the purposes of trade, but to preach the religion of Jesus Christ, the Son of the eternal God, I having heard and understood, am, with a joyful mind, filled with love. I believe that the divine Son, Jesus Christ, suffered death in the place of men, to atone for their sins. Like a heavy laden man, I feel my sins are very many. The punishment of my sins I deserve to suffer. Since it is so, do you, sirs, consider, that I, taking refuge in the merits of the Lord Jesus Christ, and receiving baptism, in order to become his disciple, shall dwell one with yourselves, a band of brothers, in the happiness of heaven, and (therefore) grant me the ordinance of baptism.* It

* At the time of writing this, not having heard much of baptism, he seems to have ascribed an undue efficacy to the ordinance. He has since corrected his error; but

is through the grace of Jesus Christ, that you, sirs, have come by ship, from one country and continent to another, and that we have met together. I pray my Lord's three, that a suitable day may be appointed, and that I may receive the ordinance of baptism. (Moreover) as it is only since I have met with you, sirs, that I have known about the eternal God, I venture to pray, that you will still unfold to me the religion of God, that my old disposition may be destroyed, and my new disposition improved."

We have all, for some time, been satisfied concerning the reality of his religion, and therefore voted to receive him into church fellowship, on his being baptized, and proposed next Sunday for administering the ordinance.

June 20th, Lord's Day.—For the last fortnight, have had but little company at the zayat, owing probably to the rains which have now fully set in. The town has also been in great confusion, in prospect of the viceroy's departure for Ava. We have been called on to pay another tax of fifteen ticals—got off with paying half. Have had several other molestations from petty officers of government. Concluded to postpone MOUNG NAU's baptism, till the viceroy be fairly off. He left Rangoon yesterday, and has arrived at the next village, which is a kind of rendezvous to the vast multitude of boats that accompany him.

June 27th, Lord's Day.—There were several strangers present at worship. After the usual course, I called MOUNG NAU before me, read and commented on an appropriate portion of scripture, asked him several questions concerning his *faith, hope, and love*, and made the baptismal prayer, having concluded to have all the preparatory exercises done in the zayat. We then proceeded to a large pond, in the vicinity, the bank of which is graced with an enormous image of Guadama, and there administered baptism to the first Burman convert. O may it prove the beginning of a series of baptisms in the Burman Empire, which shall continue in an uninterrupted succession to the end of time.

July 4th, Lord's Day.—We have had the pleasure of sitting down, for the first time, to the Lord's table, with a converted Burman; and it was my privilege—a privilege to which I have been looking forward with desire for many years—to administer the Lord's Supper in two languages. And now let me, in haste, close my journal for transmission to the Board.

For the Christian Herald.

Letter from a Gentleman in England to his friend in New-York.

Bristol, 3d April, 1819.

Most tenderly do I sympathize with you, my dear friend, in the loss you, I, and the church at large have sustained, in the removal of good Mr. CALDWELL from this state of trial, of difficulty, and the translator thinks it the most fair and impartial to give the letter, just as it was written at first.

of labour, to that of comfort, peace, and joy ineffable—the full fruition of eternal glory—it is—it must be well, because the *Lord* has done it: though he has taken away one connecting link in the chain of his providencies, which has already produced much good, and promised much more extensive benefit—HE can raise up from among men, as unlikely as Mr. C. *once was*—instruments through whom he can carry on his works of benevolence and love to the fallen race of mankind. Let us adore Him for the use he condescended to make of Mr. C. and pray that a double portion of his zeal, energy, and spirit, may rest on his successor—as Editor of the *Christian Herald*, Agent to the American Bible Society, and on those who may sustain the various offices he held in charitable societies. Let us learn by this solemn event, to work while it is day in the service of the Lord—of his church, and for his poor, with renewed and sanctified diligence and zeal.

If my heart has bled, on reading the Report of the American Society for Educating pious Youth for the Ministry—and what Christian could read it without the most pungent sensibility? preachers who owned they could not read the Bible! who could neither *read or write*! (*Christian Herald*, p. 612. Vol. V.) with what joy did I read the *antidote* to this worse than Egyptian darkness, in the Report of the Elizabeth Town Association, (C. H. p. 603—7.) and the various other Sunday School Reports with which that work is studded like stars in the firmament. Yes, my dear friend, these are the nurseries of, and for the church; from among these God will raise up many a valuable minister of the New Testament, whose mind will be *pre-occupied* with extensive stores of *divine writ*, laid up for future use—never to be eradicated. As these humble but efficient seminaries become general all over the United States, ministers of every denomination will have the opportunity of *marking* the progress of piety and talent, which they will do well to encourage, foster, and mature by culture; and, from among these humble youthful disciples of the lowly Jesus, many a gem may be selected and adopted by them, to be trained up for future usefulness in the church, by being taken by them *into their own families*, and taught, as their faculties expand, the ways of God more perfectly! In a country where maintenance can be so easily obtained as in America, I hope it will soon be esteemed a *reproach*, if EVERY MINISTER of the gospel has not *one at least* adopted into his family and trained up for the ministry. Let this be general throughout the U. States, and soon will the stigma alluded to by the American Society for Educating pious Youth, be wiped away.—Behold an army more terrible to satan than legions of soldiers with banners! Behold a band of brothers, wrestling for the salvation of souls! Behold a bulwark, more secure than the army and navy—the prayers of His saints, which he delights to listen to; and, while they yet speak, to answer—ponder well this hint ye ministers of the sanc-

tuary, who weep between the porch and the altar, over the abominations and desolations of the land—many of you have borne the heat and burden of the day, and are now looking towards the valley of the shadow of death; infirmities give you gentle or louder hints, that your labours of love are drawing to a close; while the cries of your *sick poor* wound your sensibilities, that you cannot, as heretofore, be instant in season and out of season, by day and by night praying the prayer of faith by their bedsides. Send your little Timothy; train him up in this highly privileged school of the prophets, where you have formerly learnt lessons no college could teach. He is young and active; the heat of the sun, nor the dews of night will harm him; he is secure from the arrow that flieth by day, the pestilence that walketh in darkness, and the destruction that wasteth at noon day; because he maketh the God of Israel his refuge; is employed in His work, and fulfilling His purposes of mercy towards those who are ready to perish. Trained up in habits of frugality, industry, and temperance, he will be equal to fatigue of body, and inured to exercises of mind, deep reflection, thorough insight into the fatal and degenerating effects of sin; he will become acquainted with the depravity of the human heart; see its fallacies; detect its self-righteousness, and learn how prone we are to flee to *any refuge*—even of lies, rather than to Jesus, the only refuge from the storm of divine, justly incensed wrath; and by these means, be competent to warn sinners to flee from the wrath to come. While you are able, you will go with them; comment on what you have seen and heard; “teach the young idea how to shoot; pour the fresh instruction o’er the mind; breathe the enlivening spirit, and fix the generous purpose in the glowing breast.” Thus will you become, in reality, fathers in God, benefactors of mankind, and contribute all in your power to *leave* a succession of able, if not learned ministers, who will be your joy and crown of rejoicing in that day, when few other things than soul concerns will be remembered without pain.

Think not that I depreciate human learning: no—the one should be attended to—the other not left undone: the latter process is tedious, expensive, and therefore cannot be as generally adopted as the *immediate wants* of PERISHING THOUSANDS, if not MILLIONS, in the United States demand. Fill all your colleges; even promote such of these as elicit extraordinary talents, to a few years of collegiate education. Occasionally, multitudes of preachers of righteousness are wanting—are indispensable: use such as you have till you can get better. Many, most can read, or distribute tracts and the scriptures;—and what honour has God already put on these means of grace? what may he not put, when prayer—fervent, vital, energetic prayer, be superadded, who can tell? Try all means; hold fast that which is good; leave events with HIM, in whose hand are all hearts.

But where am I running? When I take up my pen to write you, it is never tired; often worn out; anxious to contribute my mite for the welfare of my trans-Atlantic brethren. I esteem it my highest honour to have been permitted to bear even the humblest part introductory of Sunday schools, which will be found a real blessing to the population at large, when you and I are numbered with the clods of the valley. Many of our most efficient and acceptable *ministers* and *missionaries*, have emanated from Sunday schools. What has been, may be; we have the same God over all, blessed for evermore.

YOUNG MEN'S MISSIONARY SOCIETY OF NEW-YORK.

Summary of the Fourth Annual Report, presented December, 1819.

JONATHAN W. KELLOGG, 124 Broadway, Treasurer.

The fourth year of the Managers' labours, has been marked with the same indefatigable exertion, which has heretofore distinguished their attachment to the cause of missions, and they have been made the instruments of sending the gospel of peace to many perishing souls. Although compelled by the WANT OF PECUNIARY MEANS, to decline the offers of some valuable service, and reject urgent applications for missionary aid in various parts of our country, still *ten*, and a part of the year *twelve* missionaries, have been devoted to the pious work of establishing Sunday schools, distributing Bibles and tracts, forming auxiliary missionary, and Bible societies; visiting the sick, breaking to hungry souls the bread of life, and building up some of the waste places of Zion.

The necessity and utility of forwarding the missionary cause appears to be so generally admitted, that any arguments in its favour, addressed to the religious public, might seem out of place. But, are there not some, we would importunately ask, whose love has grown cold? and, since the novelty of the subject has passed away, have relapsed into chilling indifference; and either neglected, or totally forgotten the divine command, "go preach the gospel to *all* nations?" Why do we see so many hundreds of professing Christians in our city, give attendance, Sabbath after Sabbath, in the sanctuary, and sit unmoved to love and zeal in this glorious work, with the humiliating fact before them, that millions of our race are perishing in heathen darkness, of whom *more than sixty thousand are daily* hurried to the tomb? It is, it must be, that the love of God is not shed abroad in their hearts: as one has justly remarked, "unbelief and jealousy of the divine favour freeze the affections, and, like the northern blast of approaching winter on the trees of the forest, detrude the heavenly juices of the soul; but the love of Christ, believed and felt, as the returning sun of spring, calls into action all the pow-

ers of the mind, sets every benevolent principle afloat, brings forward this man's strength of understanding, that man's zeal of heart, the wise counsels of one, the friendly cautions of another, the lively co-operating exertions of all; clothes, beautifies, and loads the church with the fruits of its goodness."

CHRISTIANS! our own country especially demands your attention—there is a wide field that your missionaries have not explored—"tribes of little ones are waiting and calling for instruction"—whose is the duty to answer this call? CHRISTIAN!—it is yours; to you the church of Christ looks for this service—and what hast thou yet done for the salvation of immortal souls?—Retire and reflect.

The missionaries in the employ of this society have laboured during the past year, in Indiana, Illinois, Ohio, Alabama, Virginia, and Pennsylvania; in several parts of New-York, and in this city. Their apparent success will be best learnt from some extracts from the Report itself, which we must defer to our next number, and conclude for the present, with a statement of the funds.

The receipts for the year have been as follows:—balance on hand 10th December, 1818, \$291,46; collected at the anniversary meeting, \$225 51; at the annual sermon in June, \$142 38; donations, \$157 12; to constitute nine persons members for life, by their own subscriptions, \$270; by ladies, to constitute their pastors life members, \$60; from two auxiliary societies, \$67; collected by Mr. Platt, missionary in Alabama, \$24 50; annual subscriptions, \$776 25; loan from the Mechanics' Bank, \$600; total, \$2614,22. The balance in the treasury 9th December, 1819—\$473 16. The society is under obligation to the Mechanics' Bank \$600, and to the missionaries and other accounts, upwards of \$900: total, \$1,500.

To repay this sum, and provide for future support, the society looks to you, *Christian*—and we hope and pray you will not withhold that treasure, of which the Lord has made you steward.

CIRCULAR OF THE AMERICAN BIBLE SOCIETY.

The Board of Managers of the American Bible Society, having taken into consideration the expediency of recommending to its Auxiliary Societies the more general adoption of the practice of selling the Holy Scriptures at cost or reduced prices, in cases where there exists the ability and inclination to purchase, have embraced the opinion that such a practice would be highly expedient, and they therefore recommend the adoption of it to all such Societies.

The Board are far from wishing to discourage the practice of gratuitous distribution where there exists an inability to purchase. In all such instances the Holy Scriptures ought to be *freely* given

to the applicant, the efforts made to find out such objects, that the Sacred Volume may be placed in their hands. But where the disposition to pay for it, is united with the ability, the Bible should always be sold, either at the *full price* or at a *reduced rate*, to suit the various circumstances of the applicants. It is believed that there are many persons who would gladly purchase copies of the Scriptures at cost, or at a reduced rate, who are unable to pay the large prices at which they are sold by booksellers: but who, from an honest feeling of independence, or some other motive, would be unwilling to ask for, or even receive it as a free gift. This numerous class of persons would thus have an opportunity of being supplied with the Bible, and of participating in its consolations, on conditions within their reach, and compatible with their feelings.

It is also believed, that in many cases, the Bible would be more highly prized where the owners have paid a consideration for it, however small, than where it costs them nothing. But the great consideration in favour of the practice recommended is, that its general introduction would increase the efficiency of Auxiliary Societies, and enlarge their means for aiding the Parent Institution in its more general operations.

Where the practice of gratuitous distribution exclusively prevails, it is evident that such Societies can have an efficiency only to the amount which they are able annually to raise among their members by voluntary contributions, and that the extent of their annual efforts must be in a great measure stationary. But were Societies to proceed upon the plan recommended, the amount of sales would be added to the amount of the contributions for the disposable fund, to supply their districts and aid the Parent Society. Thus an Institution, capable of raising within itself, from the subscriptions of its members, any given annual sum, if it sell Bibles during each year to half the amount of its funds, will, at the end of the fourth year, have nearly doubled its ability to do good.

Nor is it to be apprehended that Institutions situated in the midst of communities where the Bible is in every hand, will languish in their efforts, and give over the business of aiding in its more general distribution. A community, thus possessing the sacred treasure, if it at all feel the gracious influence of its doctrines, its promises, and its *precepts* upon their hearts, will bless God for the opportunity of being instrumental in dispensing to the destitute those blessings and consolations which they have drawn from it themselves. The spirit which the Bible, by the blessing of its Divine Author, is the means of infusing into the soul of man, is not a *selfish* spirit. The *true Christian* is not satisfied to possess the *unsearchable riches* for himself alone. He longs to impart it to others also. Knowing that, as with his beneficent master, so with himself, giving does not impoverish, nor withholding make him

rich ; he will not rest contented until all his fellow-sinners have communion with him in his joys, and are comforted with the same consolations wherewith he himself is comforted of God. Thus he will see and *feel* that there *can be* no *lawful* end to his exertions, until all countries, "*whether Christian, Mahomedan, or Pagan,*" are possessed of the word of eternal life, and the whole world filled with the knowledge of his *gracious Redeemer*.

The experience of societies who have conducted their operations upon the principles above recommended, has shown their policy to be well founded. It has long since received the approbation of the wise conductors of the *British and Foreign Bible Society* ; and the fact that its auxiliaries act upon this principle, may in part, explain the cause of the stupendous growth of that magnificent institution.

Among those societies, the practice of selling the scriptures, very generally, if not universally, prevails ; and in more instances than one, they have borne public testimony, "that it has been found that the system of selling the scriptures to the poor, according to their respective abilities, has a very decided advantage over gratuitous distribution."

The plan of inviting the poor to become subscribers for Bibles, by the payment of a shilling, a sixpence, or even a penny a week, until these contributions amount to the price of a Bible, has been introduced and practised with very great success. The Liverpool Ladies' Branch Bible Society, established on the 1st of January, 1818, numbered on the 30th of March, 1819, 340 districts, had 4140 free contributors, and 3417 subscribers for Bibles. It had distributed 4124 Bibles and Testaments, of which 2549 were paid for at cost. The amount received into its treasury during that period, was no less than three thousand and ninety-six pounds sterling, upwards of thirteen thousand seven hundred dollars.

It has been found in the history of such associations, that comparatively few, of those who commenced as subscribers for Bibles, have, after receiving them, discontinued their subscriptions.

If the females of our cities, towns, and villages, were to undertake a work like this, which requires a great deal of condescension, patience, and perseverance ; qualities in which that sex is pre-eminent, they would prove auxiliaries of inestimable value to the societies conducted by the other sex ; and might it not be hoped that some of the cities of our land, would ere long, possess within their bosoms Female Associations, which would prove as much their ornament and honour, as the Ladies' Society of Liverpool is of that city. By order of the Board,

MATTHEW CLARKSON, *Vice-Pres't.*

JAMES MILNOR, *Sec'y for Domestic Correspondence.*